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tions. For some readers this will prove a limitation; for others it will not, and those who create services will find much to use and even more that will inspire them in going their own directions. Certainly anyone creating services who does not already have an extensive collection of Kenneth Patton should get this volume and as many others as are still in print.\*

The great satisfaction with this volume on my second inspection does not completely alleviate the earlier disappointment. I was

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\*See Meeting House Press ad listing fourteen Patton books with prices in *Religious Humanism*, Volume XI, No. 4, Autumn 1977.

hoping for a "philosophy of . . ." This is needed. I am convinced that Patton could write such a volume if he wanted to; he clearly doesn't. Nonetheless, someone does need to draft a definitive statement relating contemporary humanism (including Patton's) to trends visible within philosophy and religion—logical positivism, existentialism, phenomenism, and the rest.

Humanistic religion in general, and I think Patton's works in particular, are truly a focus for contemporary philosophical dialogue. This is an important though little-recognized fact of intellectual life. I am eager to have this demonstrated more adequately than has yet been done. For such a task there could be no more thoughtful starting point than *A Religion of Realities*.